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CHRISTIAN EDUCATION MAGAZINE

JANUARY-FEBRUARY, 1943

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CHRISTIAN EDUCATION MAGAZINE

Boyd M. McKeown, Editor

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A Priority for 1943

A current stage production widely advertised as "The Priorities of 1943" might well hold in its title a mental stimulus for those responsible for the planning of local church programs for the next twelve months.

Such persons, for example, might appropriately ask themselves, "What are the program priorities,—the 'must items,' the observances and emphases which have first claim upon the attention of the congregation and with which nothing has a right to interfere?"

Several such priorities might be mentioned but among them would certainly be listed RACE RELATIONS SUNDAY which is set for February 14.

RACE RELATIONS SUNDAY is a priority, first of all, because it rests upon disciplinary sanction. Paragraph 1065 of the 1940 *Discipline* makes its observance mandatory in every local church and no pastor or church Board of Education can afford to be indifferent to the claim which the RACE RELATIONS emphasis has for a place of major importance on the church calendar.

In the second place, RACE RELATIONS SUNDAY rests upon us as a priority because of the urgently needed financial support which it brings to our Negro schools and colleges. Fifteen of these institutions distributed throughout the South receive from the Race Relations Day offering appropriations which aid them significantly in balancing their operating budgets. As Methodists contribute to this offering they share in a noble enterprise. No money placed in any phase of the Church's program is more constructively used and nowhere does the church dollar yield larger returns. These colleges are truly rungs by which a race climbs upward.

In the third place, adequate observance of RACE RELATIONS SUNDAY in the local church provides an effective training session in the art of better interracial understanding and relationships. A RACE RELATIONS DAY service can and should be more than a mere gesture of good will. It should be a time of serious stock-taking and of inspiration and resolutions that move toward a day of better treatment of minority groups and of more general recognition of the fine qualities of all races.

RACE RELATIONS SUNDAY should lead definitely toward supplanting prejudice by appreciation, jealous competition by amicable cooperation and interracial cleavage and strife by stronger bonds of Christian brotherhood. Coming early in the new year RACE RELATIONS SUNDAY stands near the first of the calendar of special observances, but as a means to such ends as the above it has other and stronger claims to a place near the head of the list of program priorities of 1943.

B. M. M.

By Their Own Bootstraps

In their heroic and sacrificial efforts to provide the advantages of Christian Higher Education for members of their race our Negro brethren in 1942 made a record in contributions to the Race Relations Day offering which is worthy of universal commendation.

With relatively meagre resources and with a membership of only 315,000 (Approximately 4 3/10 per cent of Methodism's total membership) the Central Jurisdiction contributed more than 50 per cent of the 1942 offering. Toward a total offering of $37,656.11 churches in the Central Jurisdiction gave $19,307.22.

At least three Negro annual conferences, notably the South Carolina, the Mississippi and the Texas, each sent in more Race Relations Day money than was contributed by some whole white jurisdictions, and while the pastoral charges outside the Central Jurisdiction were giving an average of less than one dollar per charge to the Race Relations Day offering, the Negro congregations of Methodism were raising an average of $10.54 per charge.

These Negro Methodists are lifting themselves by their own bootstraps and this devotion to a great cause and these efforts to aid in the solution of their own problems should profoundly impress the rest of Methodism. White congregations everywhere should feel themselves supremely challenged to aid substantially the school and college program which serves our Negro Methodist young people.

If we believe that God works through human agencies and that He helps those who help themselves, then clearly it is our move—and we find our opportunity through promoting and contributing to a generous Race Relations Day offering in our local church on February 14.

B. M. M.

A Message for Race Relations Sunday and Brotherhood Month

from

The Federal Council of the Churches of Christ in America

"God that made the world and all things therein . . . . hath made of one blood all nations of men to dwell on all the face of the earth." Acts 17:26 (King James Ver.)

Race prejudice is a disease that has spread through the body of humanity. We are all affected by it. Humanity is sick.

Has Christianity any remedy? If we mean by Christianity everything that has been associated with the name during the centuries, then the answer would be that Christianity itself shares the infection. If, however, we mean essential Christianity, then the complete answer is YES!

Essential Christianity has taught and practiced that God is the Father of all, that all men are therefore brothers and must be so treated. In Jesus Christ, there cannot be discriminations based upon race.

In the early Christian Church there was no racial segregation among people of the European,

Asiatic and African world. Fellowship between races and equality of racial opportunity expressed itself in the fact that one of the four leaders who specially commissioned the Apostle Paul at Antioch was a black man. The man of color was not merely tolerated on the edges of the Christian movement. He was at the center of the fellowship.

These Christian attitudes and convictions regarding race are gaining general acceptance:

(1) Science agrees. It says that the blood of humanity is one; that the same types of blood are in all races. The brain of humanity is one. There are no permanently inferior or superior races. There are only more developed and less developed races.

(2) Democracy approves. Its basic principle is equality of opportunity for all. That "all" must mean *all* or it means nothing.

(3) Common sense sanctions. It teaches us that the color of the skin, the slant of the eye, or the shape of the head are absurd and precarious bases for claims to racial superiority.

Christianity, Science, Democracy, and Common Sense converge on one conclusion: Man must be treated as man, apart from race and birth and color. These principles and practices regarding race have not yet been fully accepted among us. Negro citizens have been consigned to the edges of our civilization, denied many of its rights and privileges. They have been hedged about and oppressed. Other racial minorities have been denied their due rights and opportunities as Americans.

These conditions must be changed. The question of race is no longer a domestic issue. It has been thrust into the center of the world's consciousness; it is a world issue. We cannot say we are fighting for democracy abroad and refuse to practice it at home.

The Christian gospel of love is the remedy for sick humanity. The challenge of the hour is for Christians to apply it to race relations.

Suggestions for Action

1. Continuously assert the infinite value and dignity of every person in the sight of God, regardless of his race or color.
2. Vigorously oppose all policies and practices of racial discrimination in armed forces.
3. Work constructively for the relieving of the acute White-Negro tensions growing up in camp and war industrial communities.
4. As employers or workers give strong support to President Roosevelt's Executive Order against discrimination in industry.
5. Work to banish from our speech derogatory terms such as "darky," "smoke," "nigger," "Waccoons" (the most recent), "wops," "yellow monkeys," etc.
6. Help expand the program of spreading the truth about Negroes and Negro life and history through all channels of publicity and education.
7. Recast our whole outlook and spirit in regard to the Negro citizen; look on him, not as a "problem" but as a possibility.
8. Throw opportunities for government employment open to all citizens on the same basis.
9. Stimulate Christian young people to sponsor interracial meetings and services of worship. Some who have done so call this a "fellowship church."
10. Sponsor "fireside forums" for discussion of neighborhood problems and interests.

An Anthropologist Looks at Race

INA CORINNE BROWN*

One of the distinguishing marks of an educated person is the ability to look at facts unemotionally and with a minimum of bias. With mounting racial tensions due to the war and other causes, it becomes increasingly important that the American people know the facts about race and that our conduct be guided by reason rather than emotion. Educated persons have a special responsibility in such a time of crisis. It is the purpose of this article to state briefly some of the basic facts about race on which most anthropologists agree.

In recent years we have had a new emphasis on racial doctrine exemplified in the Nazi theory of a superior Aryan or Nordic race with the other divisions of the white race as somewhat inferior and with the Jews so inferior that even a small strain of Jewish blood was supposed to pollute the superior Aryan strain. In this hierarchy yellow and black peoples were also inferior until it became necessary to make the Japanese "yellow Aryans."

The Nazi race theories may be considered useful in that they help us see how absurd most race theories are when carried to their logical conclusions, and how such theories can be bent to suit the convenience of those who hold them. Suppose we look at the facts as the scientist has discovered them.

First of all, there is no such thing as a "pure" race with the possible exception of some very isolated and small groups. The peoples of the world cannot all be catalogued and placed into neat pigeonholes of Caucasian, Mongolian, and Negro. Apparently the races of man have been mixing with one another since the beginning of time and it is far too late to unscramble them now. Suppose we divide the peoples of the world on the basis of color. Many South Europeans are darker than most Chinese or Japanese, and Spanish, Portuguese, and Italians often have darker skins than many American Negroes. The Hindus of India are often as dark or darker than even the supposedly full-blooded Negro. Yet all anthropologists agree that both the Hindus and the South Europeans belong to the Caucasian race.

If we decide to use hair form to determine race, we get into still more trouble. The dark-skinned Hindus and the even darker Australian aborigines have long wavy hair which would not allow them to be classed with the kinky-haired African Negro. Yet the Hottentot of South Africa is yellow, not black, and his hair is so short and curly that it covers his head in tight little spirals. What shall we do with him? Hitler insists that the Jews are a race; yet there are black Jews in Abysinnia, blond Jews in North Europe, and about half the Jews in this country have "Grecian" rather than "Jewish" noses.

The facts add up to something like this: There are several great racial divisions of mankind—namely, the Caucasian, the Mongolian, and the Negroid. These groups are distinguished by certain combinations of physical characteristics so that we can easily distinguish a Chinese, a blond Norwegian, and a Congo Negro as representing these three groups. But there are various groups that do not fit into any of these major divisions—the Polynesians, the Melanesians, the Austral-

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ian aborigines—and there are innumerable individuals which even the best trained physical anthoropologist could not identify racially. The world has been going on for a long time and the origin of races and the "pure" races are lost in the distant past.

Furthermore, most present-day anthropologists are agreed that it doesn't matter greatly anyway. Race is determined by certain bodily characteristics but there is no evidence that one's skin color, the texture of one's hair, or the thickness of one's lips have anything at all to do with one's mental ability, one's temperament, or one's character. It is now generally agreed by the best authorities in the field that the culture of the group into which one is born is much more important than the color of one's skin. In recent years anthropologists have studied so-called primitive peoples all over the world and the general conclusion is that the normal members of almost any group could equally well fit into any other group if they began life there. That is, if we were to swap around a half dozen normal American white babies with an equal number of Chinese babies and another half dozen with an equal number of African babies at the moment of birth, and if the children were not treated any differently from other children in the same community, the chances are that the little Africans and Chinese would make good Americans and the little Americans would make good Africans and Chinese. Certainly each child would speak the language it learned from the persons who taught it to speak.

Evidences of the fact that race does not determine culture can be found if we look at present-day China and Japan. The majority of Chinese and Japanese are of similar racial type. Even a trained physical anthropologist cannot give one any rules by which the members of the two groups can be told apart. Yet the two countries have developed very different philosophies and different national emphases. The basic racial type is the same; the cultures are quite different.

American Indians offer another good example. The ancient Incas, Mayas, and Aztecs developed elaborate cultures. The Mayas had developed a calendar, a mathematical system, and had built elaborate temples. The Incas had worked out an elaborate political and religious system. All three groups created beautiful art forms of various kinds. There were other American Indians of the same racial type who lived on the lowest cultural level; they had no buildings, no agriculture, and no art work of any significance.

When thus examined by the specialists, most of our notions about race turn out to be myths rather than facts. Hitler's "Aryan" race is not a race at all. The word Aryan properly refers only to a group of languages and nobody knows what these early Aryan speakers looked like. The Jews are found to be a social-religious group rather than a race in the biological sense, as Jews usually approximate in appearance the people among whom they live. The "Jewish nose" is more common among the Aryan-speaking Armenians than it is among the Jews.

Other notions about race have to go by the board. There has been much talk over the policy of segregating the blood of Negroes in Red Cross "blood banks." Both the American Medical Association and the American Association of Physical Anthropologists assure us that there is no way known to science whereby the blood of different races

can be distinguished. The blood of the donor must "match" that of the person receiving the donation but all the blood types are found in each race. Physical characteristics do not come from the blood, but from the germ plasm.

If we are to be guided by reason rather than emotion we must accept the fact that there are superior and inferior individuals in each race. We must recognize the difference in race, which is biologically determined through inheritance, and language and culture, which we acquire. We must also recognize the role which culture plays in making persons what they are. Chinese and Japanese, Negroes and white persons, Nazi Germans and Jews are first of all individuals and as such each is unique. What each becomes is a matter of what he as an individual is born with plus the environment (or culture) in which he lives. The shape of his head, the color of his skin, or the texture of his hair can have little to do with the kind of person he becomes.

Alabama Wesley Center at New Site

A home away from home for Methodist students on the University of Alabama campus is the theme and aim of the new Wesley Center.

The building, located on a lot 90 x 150 feet, was acquired during the summer months and marks the first time that the Methodist students have had a building near the campus in which to carry on their social and religious activities.

Additional buildings and a greatly expanded program of service features are contemplated for the future. Doctor William Graham Echols, Director of the University of Alabama Wesley Foundation, says: "We have achieved our first objective, but we are only beginning on our program."

The United States Navy opened a ground school for 600 air cadets on the campus of Ohio Wesleyan University (Delaware, Ohio) on January 7. Cadets will remain on the campus for a 12-week period.

Newly Acquired Wesley Foundation Building, University of Alabama

Race---Democracy's Next Area of Conquest---A Symposium

1. John L. Ferguson*

"The land into which thou goest to possess it is a land of hills and valleys . . . . a land which the Lord thy God careth for: the eyes of the Lord are upon it from the beginning of the year even unto the end of the year."

These are the words of Moses to the Israelites as they were en route from the slavery of Egypt to the freedom of Canaan. After describing the beauty and fertility of the Promised Land, Moses warns his people that they, themselves, must possess it. It will not be given to them. Moreover, it will be a difficult land to possess, for "it is a land with *walled cities* and the giants of Anak dwell there." They must pay the price for the possession of Canaan in sweat and blood and tears.

What a striking analogy is Israel's quest for the Promised Land to ours! When our fathers came to this land under divine guidance, they recognized they must possess it. Their conquest was incomplete and the task has been handed down to the succeeding generations.

Within the area of the physical our conquest has been well nigh complete — "The wilderness has been made to blossom like the rose" and America has become the wealthiest nation of all history. We are, indeed, well up to our schedule within the area of the physical conquest of our land.

However, the progress of our conquest within the area of the spiritual leaves much to be desired. Our spiritual possession of the land has not kept pace with our physical possession. Within the spiritual area of America stands the "walled city" of racial prejudice. The walls are high and the "giants of Anak" dwell there. The next great objective of our conquest is the destruction of this walled city which has withstood for so long a time the assaults of lovers of freedom.

The supreme challenge to Christian Democracy is the guarantee to all of its citizens the equality of opportunity for growth and development. True, our fathers made provision for this equality of opportunity in the guarantee of certain inalienable rights to all. But we have fallen far short in our fulfillment of these promises.

The denial of equality of opportunity even to *live* is a grim reminder of our failure of conquest within the area of race. "Out of a thousand white male children born in the United States, about 440 will live to be seventy years old. Out of a thousand Negro male children, about 250 will live to be seventy. The Negro baby has only about 60 per cent of the white baby's chance to remain alive."

A second gross denial of equality of opportunity is in the realm of education. Less than eight per cent

* Pastor, Belmont Methodist Church, Nashville, Tenn.

of native whites have less than five years schooling, but more than forty-one per cent of Negroes have less. Last year the average amount of tax-collected funds allotted by Southern states to Negro education was $19 per capita, while the same states allotted to white education $40 per capita! Such racial discrimination in the field of education is just another reminder that "race is Democracy's next area of conquest."

Equality of opportunity to enjoy civil rights and to exercise the right of franchise is another guarantee of our fathers which we have failed to fulfill to our citizens. The recent disgraceful scenes in the United States Senate in blocking the efforts looking toward the abolition of the poll tax sadly remind us that our spiritual possession of America does not keep pace with our physical possession. We of the South know only too well what motivations prompted our filibustering Senators. Somehow, there is something pathetically incongruous in asking an American who is not allowed to vote because of his color to fight in Africa for the cause of freedom!

Herbert Agar's article, entitled "The Quest for Equality," in the November issue of *Survey Graphic* says: "Men cannot be equal unless they are *equal* in something. To the mind of our Western World it is natural to think of men being equal *in* God, in the divine spark which gives abiding value to the individual soul. A whole set of political systems has arisen in the effort to make real this idea of equality which man in the Western World has always desired. Our religion has recommended it and our politics have often promised it. Yet it has proved a mirage. It remains, nevertheless, a deep and passionate desire. It satisfies a religious and a secular yearning at the same time. It fulfills the Christian idea and the secular idea."

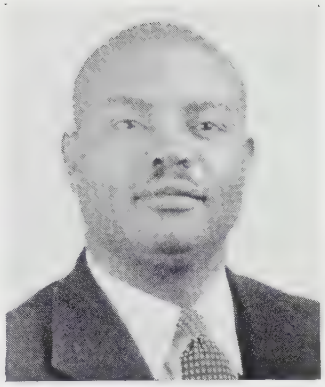
Surely of equal importance to our military conquests for the preservation of freedom is our spiritual conquest to make freedom the possession of all the peoples of the earth. The supreme challenge of our day is the completion of the spiritual possession of America, so that the "walled cities" of racial prejudice may give way to the victorious hosts of freedom for all people.

The following incident is the key to the solution of our racial problem: A Jew who had rendered conspicuous service to his city was being honored at a testimonial dinner. The speaker preceding him made an impassioned plea for racial tolerance. When the Jewish citizen spoke, with a sob in his voice he stated simply, "I don't want to be tolerated; I desire to be appreciated.'

New High in Student Service Funds at Albion

Students at Albion College (Albion, Mich.), are experiencing a glow of satisfaction over the fact that the World Student Service Fund collections reached a new high of $507 collected from faculty and students. The drive started with a chapel period conducted by officials of religious organizations on the campus, the chief speech being given by Phoebe Young, Chinese student and granddaughter of the college, who, in an effort to portray the need of the distressed and courageous foreign students, mentioned her brother, a university student, hungry and in tatters on a far-away Chinese campus.

Race, Democracy's Next Area of Conquest---A Symposium (Continued)



2. M. LaFayette Harris*

The subject to which I address myself is not only difficult, but delicate to the point of danger. There is always the possibility that unintended implications may be taken for granted by persons of vested interests and bias.

There are some current trends which warrant grave concern. One finds it necessary to question the growing volume of literature on problems of "race" and "color." Is it based on permanent and enduring interests, or is it merely an expression of artificial unity which logically results during war? How sincere is our social consciousness, generally, in actually facing the implied issue on an enduring basis?

Is there any possibility that this growing manifestation of interests is stimulated by commercial profits on a problem that is temporarily popular? These, and many others, are among the difficulties which must be anticipated, and faced. In facing them, one must be frank to admit an unhealthy state of affairs which demands the exercise of courage and firm resolution.

The concept "race" is purely statistical. This has been made plain by such eminent scholars as Dr. Boaz and Mr. Aldous Huxley, as well as numerous incidental social experiences. Moreover, by a rather subtle, if not unconscious process, "race" theorists have a way of equating statistical averages in terms of Virtue and Vice, dependent upon their own group interests.

This simple principle of ethnocentrism was the major weapon of primitive man, and invariably results in prejudgment with its many attendant evils, such as intolerance and even ill will. Its tendency to persist is due to the social lag which results from failure to realize that contemporary life has become integrated into world horizons.

The concept "Democracy" on the other hand is a way of life, and can never be reconciled with mere statistical averages. The two are absolutely independent in principle and purpose, and so long as there is any effort to establish a real nexus between them, real Democracy is handicapped, if not impossible.

We must frankly admit that the first and most immediate task of Democracy must be the complete elimination of the concept that "race" is something basically real and necessarily prominent in human life and relationships. A step toward this accomplishment may be made by substituting in its place the concept "Humanity" which is a common denominator of all mankind, and most expressive of his universal behavior.

Secondly, the basis of values must be shifted from a purely personal and local focus to a universal frame of reference which will in-

* President, Philander Smith College, Little Rock, Ark.

clude the basic needs and aspirations of all mankind. The world has become a community. No longer can laws and standards controlling human lives be designed in terms of special interests and groups as is so typical of a primitive society. The effectiveness of the standards will necessarily depend upon the success of the laws and vice versa. It would seem that the sheer dictates of necessity demand both, or the prospects for Peace and Democracy itself are most discouraging.

Such a shift in our mental perspective and emotional life is by its very nature painful. But this is true in the achievement of all enduring values. The glory of it all is the fact that, once our mental attitudes have been attuned to a world-wide view, our efforts for the "Four Freedoms," so well enunciated by the President of our country, automatically adjust themselves in a world society composed of human beings.

Why is such conquest so immediately necessary? First, to neglect it results in a series of contradictions and dilemmas which destroy national unity and morale sorely needed for the present, and so necessary for reconstruction in the peace for which we hope and strive. Psychologically, our past emphasis on race has furnished fertile soil for the technique of "conquer by division," strife, and self-defeat. Far too frequently so-called "race" and "labor" leaders have fallen victims of its unconscious exploitations. The dangers of so-called "racial dominance" on the one hand must not be thought of apart from the dangers inherent in the reaction of resentment and force by all "subordinates" on the other.

There is also the problem of what shall become the immediate object of "hates" created during the war. Shall they be tansferred from the battlefront to local communities? To assume that they shall be immediately lost, as intensely as they are now being formed, is a hope beyond remotest optimism. Democracy must be interpreted in terms of a world relationship of persons in which the ultimate well-being of one is inextricably involved in the fundamental well-being of every other. One thing seems certain. We can never revert to our old social and economic pattern. Neither will any of the minority groups lend themselves to the old mold again. Such is not the way of social forces.

How can a desirable transition be accomplished? The multiplicity of converging forces necessary for complete resolution can come only through time. But this day can be encouraged and hastened. It will be necessary that we begin at once to take complete stock of our mistakes which have come about through failure to recognize the Golden Rule as a universal testimony of enduring values.

We must reorganize the whole society of social and economic values around our common fundamental and enduring principles as Human Beings. The concept "race" by its very nature emphasizes our irrelevant differences and such differences so interpreted, always have a queer characteristic of becoming both Virtues and Vices.

We must utilize the Science of Social Invention to co-ordinate the effectiveness of all men in improving the habitableness of the world. We must promote universal education as an ethical unfolding of individuals capable of responsibility and freedom. Such public enlightenment will eliminate ignorance and

its attendant evils of fear, hate, suspicion, and strife.

It would follow that the reason for holding tenaciously to such concepts as "race" would be replaced by a new loyalty and sentiment based on real values common to all, where ignorance will no longer serve the purpose of propaganda. Our Country by its very good fortune of composition, structure, and world influence, can do much to enrich the content of World Democracy, by taking the lead in this world transition. In fact, it may be said with good reason that American integrity will, in the future, be measured very largely in terms of its treatment of the Negro.

Finally, the Christ way of life is basic to the concept of Democracy. Moreover, the survival of true Democracy will determine, by way of life, the effectiveness of Christianity. The present Crisis is filled with implications which challenge not alone our economic and political life, but even our philosophy and religion. In the words of Archilocus we are "Tossed on a sea of trouble, Soul my Soul, Thyself do Thou control." But midst the struggle, the most hopeful thing is Hope itself. Courage, Stamina, Intelligence, Aggressiveness, and Moral Fortitude must become the guiding principles. The Christian Church faces its greatest challenge and opportunity in the total process. By its very nature it must be interested in the value of Human Personality as the essence of Democracy. Its philosophy and purpose are dedicated to this supreme cause.

Its influence can be most enduring because of its universal appeal and loyalties. To do otherwise will certainly impair its service and influence in the world ahead of us. The Methodist Church, fortunately, is by history, temperament, and contemporary structure most fitted for the privilege of pointing the way.

Northwestern Methodist Student Foundation

That the religious program for Methodist students at Northwestern University is off to an excellent start under the direction of G. Eugene Durham is evident, both from the comprehensive scope of program activities outlined in descriptive literature and from the favorable reports which come from the Northwestern campus.

Mr. Durham recently went to Northwestern University from Cornell University, Ithaca, New York, where he served as Wesley Foundation Director for nineteen years.

The program of the Methodist Student Foundation as the denomination's work on the Northwestern campus is called, includes a Sunday schedule completely integrated into the work of First Methodist Church, Evanston, and a week-day program of counseling, social activities, study groups, and service projects.

During the week Mr. Durham makes the Foundation office on the campus his headquarters.

An Appreciated Appreciation

Buffalo, Kansas,
October 22, 1942.

Mr. Boyd M. McKeown,
Nashville, Tennessee.
Dear Brother:

The CHRISTIAN EDUCATION MAGAZINE is a much improved publication of late. And I am taking the liberty of expressing my especial appreciation of the September-October issue. It seems to me that a careful appraisal of it ought to make every college official stand up and declares the truth with much boldness. Thanks.

Cordially, *Rector Green.*

Launching the Jason Lee

Robert Moulton Gatke*

(*The Booker T. Washington*, launched in late September, has been heralded as the first American ship to be christened by a member of the Negro race. The ceremonies incident to the launching of *The Jason Lee*, three months earlier, however, were conducted by an all-Negro cast.—*Editor.*)

When the 10,500-ton Liberty ship, *Jason Lee,* slipped down the ways of the Orgeon (Kaiser) Shipbuilding Corporation at Portland, Oregon, on June 27, 1942, a great crowd stood for a moment in awed silence, then burst into a mighty cheer. There proudly afloat on the Willamette River was a new ship which would shortly be sailing the Seven Seas carrying war supplies for the struggle which is determining the destiny of humanity. It was the forty-fourth ship constructed by this one company using marvelously speeded methods which have so amazingly reduced the building time that Axis radio commentators sneered at the reports and announced them crude American propaganda issued to frighten the Axis peoples who refused to be tricked by such absurd claims.

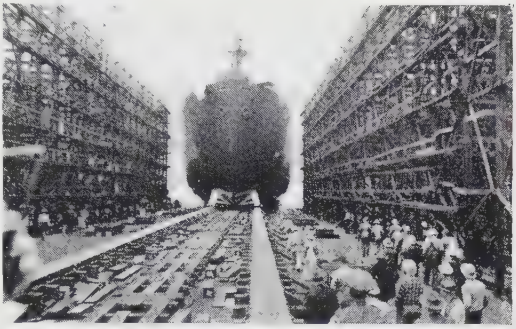
Many who thrilled at the sight of the great ship leaving its ways must have given more than a passing thought to some strangely significant aspects of a launching unique in American history.

The name of the vessel itself would command at least a passing thought from those who knew their Western history. Jason Lee was the first missionary sent to the Indians of the Pacific Northwest, arriving there in 1834 when the region was an almost untouched wilderness and leaving it a decade later with the first foundations of church, school, and state laid by his sacrificial work. Lee, the Founder of Willamette University which has just observed its one hundredth anniversary was Methodism's greatest single contribution to the West. How fitting that down the waters of the Willamette should go a great ship bearing his name, down the river that for a decade he traveled in his canoe on missions to the Indians of the Northwest.

But more people conscious of the fact that they live in a country and a world of badly tangled and distorted race relations must have been thinking of how strange was the scene they had witnessed, for the sponsor of the impressive christening ceremony was Mrs. Walter E. Harris, a Negro, and all who had joined her in the service were members of her own race. All the traditional ceremony had been carried out in a fitting manner. With a steady hand, at the exciting moment when the big steel ship was ready to leave the ways, she shattered the bottle of champagne against the bow and pronounced the name the ship was to carry proudly to distant seas. The invocation had been offered by the Reverend James F. Smith, pastor of the First African Methodist Zion Church of Portland. The address of the day was delivered by Kenneth Smith, who is the local race relations representative for the United States Employment Service and whom Mrs. Harris had selected to serve as master of ceremonies for the day. Her matrons of honor and flower girls were also of her race so that the entire official party was Negro. Even if any had watched the ceremony with a critical and

* Willamette University, Salem, Oregon.

The "Jason Lee" moves gracefully down the ways to the Willamette River. She was delivered to the Maritime Commission July 9 and immediately went into cargo service, transporting war goods to armies abroad. She was on the ways 42 days and at the outfitting dock 12 days, a total of 54 days in construction. She was delivered exactly three months ahead of contract schedule, and was the 44th Liberty ship built by O. S. C.



Waving the "Jason Lee" bon voyage. From the left: Kenneth Smith, Mrs. Harris, matrons of honor.

Mrs. Walter E. Harris, wife of a Negro janitor at the shipyard, christens the "Jason Lee." Mr. Harris stands behind her. He was selected at a shipyard drawing and chose his wife as sponsor. She selected matrons of honor, flower girl, minister, and master of ceremonies from their own race.

Rev. James F. Smith, pastor of First African Methodist Zion Church, Portland, gives the invocation, while Kenneth Smith, race relations representative of the U. S. Employment Service, stands by as master of ceremonies at launching of the S. S. "Jason Lee," June 27, 1942.

unsympathetic eye, he would have detected not a single hitch in the program. With a simple and fitting dignity each member of the party performed his or her part of the ceremony.

Although this unique event arose through chance, it stands as a happy prophecy of better days in race relations. The Kaiser yards have established a system by which from all the names of their host of employees, a few names are drawn by lot and to those thus chosen is given the privilege of selecting the sponsors of the ships built in the company's yards. One so drawn was Walter E. Harris, a Negro janitor. Many given this opportunity have turned even to distant places to bring in distinguished people as sponsors; but he, with a fitting sense of loyalty to his wife, conferred upon her the great honor of christening the newest Liberty ship which was to bear the name, *Jason Lee*.

When Kenneth Smith, the master of ceremonies, spoke, he paid high tribute to the Oregon (Kaiser) Shipbuilding Corporation for its record-breaking production of ships in the hour of the nation's need and declared that "it is the result of workers' co-operation and participation on a plane far removed from the wasteful limitations based on race, creed or color. This is prophetic of the job ahead."

Brothers College of Drew University (Madison, N. J.), founded in 1928 as a college for men, became co-educational as a war measure by action of its trustees on November 20, 1942. The trustees approved a 12-week summer session, the first in the institution's history. The admission of women will begin with the summer term.

Our Cover Design

The cover design of this issue of Christian Education Magazine is a reproduction in black and white of the 1943 Race Relations Day poster which in turn is a modification of a mural in an ancient church in France.

The Church, a few kilometers out from the City of Poitiers, is immediately adjacent to the scene of an important battle fought early in the Christian era. It is an interesting edifice from many angles. Its architecture is unique. It is very old. Its exact date of construction is lost in remote antiquity.

The thing of greatest interest about the church, however, is a picture painted on the plaster high on the right hand wall as one enters and midway of the length of the chapel. It is a picture of a large group of persons marching in solemn and labored procession. At the front marches one who by his halo and shining raiment is seen to be Christ himself; just behind him come the King and Queen, recognizable by their crowns and at their heels a great group of nobility with their costly robes. Behind them come the middle classes and the peasants, and finally a serf with an iron collar about his neck.

Significantly enough, these persons are doing more than merely march along together. They are all engaged in the common task of carrying an enormous cross.

The date of the painting and the name of the painter are alike unknown. For generations the painting was forgotten and was covered over by successive coats of wall paint but in 1848 a workman detected some of the colors showing faintly through and the paint was removed and the picture with its message was restored to view.

This Is a Crucial Year

M. S. Davage*

Colleges are facing difficult and even critical situations. College administrators are frequently and forcefully reminded that "education as usual is out for the duration." They must therefore make quick adjustments in personnel and curricula. They must also seek to conserve as best they can the ideals and objectives of happier days.

Our Negro colleges are confronted with multiplied and increased difficulties. They must appeal more earnestly than ever to the friends of Christian education for financial support at this time for these reasons.

1. *A decreased attendance.* Many of the young men have already entered the armed service and more than 80 per cent of the remainder are subject to call. Some of the young women are serving in defense industries. Decreased attendance means decreased student revenue.

2. *Curtailment of cultivation.* Because of tire and gasoline rationing these colleges are unable to continue their custom of sending groups of singers to white conferences and to their own conferences for the purposes of raising funds, of cultivating loyalty among their constituents, and of student recruiting.

3. *Increased cost of operation and maintenance.*

The observance of Race Relations Sunday has far wider and profounder implications than the financial aspect. Yet we must stress the necessity for liberal offerings to help our Negro colleges meet their present urgent needs.

* Secretary, Department of Institutions for Negroes, Board of Education, Nashville, Tenn.

A Race Relations Bibliography

Books

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Below the Potomac, A Book About the New South, Virginius Dabney; D. Appleton-Century Company, New York

Dark Symphony, Elizabeth L. Adams; Speed and Ward Publishers, New York

Deep South, A Social Anthropological Study of Caste and Class; The University of Chicago Press, Chicago, Illinois

Mind of the South, The, W. J. Cash; Alfred A. Knopf, Inc., New York

Myth of the Negro, The, Melville J. Herskovits; Harper Brothers, New York

Negro in Our History, The (7th Edition), Carter G. Woodson; Associated Publishers, Washington, D. C.

Preface to Racial Understanding, A, Charles S. Johnson; Friendship Press, New York

Study of the American Negro, The, Ina Corinne Brown; Friendship Press, New York

12 Million Black Voices, Richard Wright; Viking Press, New York

Pamphlets

Employment Security and the Negro, L. A. Oxley; Science Research Associates, 1700 Prairie Avenue, Chicago, Ill. Single Copy, 5c

Minorities Are People, Ilion T. Jones; Presbyterian Board, Philadelphia. Single Copy, 15c

Periodicals

Journal of Negro Education, The, Howard University Press, How-

ard University, Washington, D. C.

Color, Unfinished Business of Democracy, Survey Graphic, November, 1942; 112 E. 19th Street, New York. Single Copy, 50c

Interracial News Service, 50c per year. Department of Race Relations, 297 Fourth Avenue, New York

A carefully selected bibliography of the 200 best books by and about Negroes is published by the State Library Commission of Tennessee under the title *Books About Negroes* and is available free on application to that Commission, Nashville, Tennessee, or to the Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago, Illinois.

Snapshots and Thumbnail Sketches

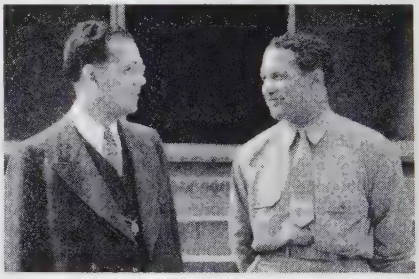
One of the busiest and most helpful persons at Wiley College is Henry James Mason, director of publicity and alumni affairs. However, Dr. Mason is counselor and consultant along many other lines and his nineteen years at Wiley make him a walking encyclopedia on Wileyana. His helpful attitude and good judgment are outstanding. A graduate of Wiley, he holds degrees of higher learning from Northwestern University and the New York University.

Professor H. J. Mason
Acting Business Manager
Wiley College

* * * *

Dean Lawrence B. Wilson of Philander Smith College, who was granted leave to study for his doctorate at the University of Southern California for 1941-42, has been commandeered by the O.P.A. and is now serving as chairman of one of the local rationing boards of Los Angeles, while continuing his work toward the Ph.D. degree in the evenings.

* * * *



President Stanley E. Grannum (left) and Charles Searcy, former student of Samuel Huston College. Searcy is now in Air Corps at Tuskegee, Ala. From his first army pay check he sent to the school the down payment on a communion service to be used in the College Chapel.

* * * *

Dr. Griffin Moore, who received his A.B. from Philander Smith College in 1935, was the highest honor student in Meharry Medical College (Nashville, Tenn.) during the period 1938-42. He is now serving his internship in St. Louis, Mo.

* * * *

Every Sunday afternoon from 4 to 5 a vesper service at Philander Smith College (Little Rock, Ark.) has as its purpose creating more friendly relationships between the races. One means of accomplishing this is to bring to the students a capable and able speaker from the opposite race.

An attractive-looking member of the junior college is "Miss Wiley" of 1942-43. Her coronation was set for November 20. "Miss Wiley" is a preacher's daughter, her father being district superintendent in the West Texas Conference. Central

Miss Thelma Newton—"Miss Wiley" for 1942-1943

Miss Newton is from Houston, Texas

Jurisdiction. In real life she answers to the name of Thelma Newton. She is majoring in social work. She is president of the student Y.W.C.A. and is eighteen years old. In spite of her serious purpose in life, she is fond of fun and is good at all sorts of athletic sports and loves music.

* * * *

Philander Smith College is the only Negro institution in Arkansas teaching Red Cross nutrition as a course and the class started by Miss Lucy C. Barrow, of the home economics department, qualified through the St. Louis Chapter to the National Chapter at Washington, was the first to be started in the city of Little Rock for either Negroes or whites.

Prof. Bertrand Adams, dean of men at Wiley College, has volunteered for service in the United States Navy and has been ordered to report to Great Lakes Naval Training Station.

* * * *

President E. C. McLeod

President Emeritus M. W. Dogan
Of Wiley College

Both hail from the Deep South. President Dogan at seventy-nine faces the future full of hope and confidence.

Results of Nation-Wide Ballot of The Methodist Youth Fellowship

In August, 1942, a ballot was mailed to every Methodist pastor in the United States for the use of the members of the youth division of his church, or churches, in voting on emblem, covenant, benediction, motto, and colors for the Methodist Youth Fellowship. Ballots were returnable before October 15. Tabulation has now been completed. Below is given the choice of emblem made by the youth of Methodism through this official ballot.

The outer design of the emblem is a combination of the Cross Pattee and the Maltese Cross. At the center is the Latin Cross. And binding the whole together is the Circle.

PRINCIPALS IN SUCCESSFUL CONCERT

PAUL ROBESON, center, great singer and actor, appeared for the first time in New Orleans when he gave a concert Monday night, October 19, before a non-segregated capacity audience of colored and white music lovers in the Booker T. Washington school auditorium. Left is JAMES E. GAYLE, and right is RANDOLPH EDMONDS, secretary and president, respectively, of the Crescent Concert Company, which staged the concert in New Orleans and also presented Mr. Robeson in Birmingham and Atlanta. A new organization, the Crescent Concert Company, was formed out of the desire of Mr. Edmonds, who is Professor of Drama at Dillard University and an outstanding dramatic author, to present Negro and white artists in New Orleans and other southern cities to non-segregated audiences. Mr. Gayle is a New Orleans business man.

Available for study by students, civilian morale workers, and other interested workers, is a Center of War Information in Fondren Library at Southern Methodist University (Dallas, Texas). Subject matter covered by the center ranges from aeronautics to waste material campaigns. Governmental and private agencies contribute publications to the files, which also contain planned programs for radio presentation by morale groups.

Musicians at Dakota Wesleyan University (Mitchell, S. Dak.), have organized a group of Madrigal Singers. The members plan to take an active part in Wesleyan musical presentations, specializing in the Madrigal, an English type of informal five-part music.

* * *

Nearly 200 books have been added to the library of Wofford College (Spartanburg, S. C.), since June, 1942.

He Set the Precedent

From the days of Francis Asbury, first bishop of American Methodism, to the 20th century Episcopal model, the chief pastors of The Methodist Church have been interested in the material welfare of the Negro and in his spiritual advancement. Harry Hosier, whose name has been handed down in Methodism as "Black Harry," was the ministerial traveling companion of Asbury. When, as it often happened, the Apostle of the Long Road was too weary to preach after reaching the preaching place, "Black Harry" would substitute for him and would do it so well that he got the reputation of being the better preacher of the two. In his day Harry Hosier was accounted the best Methodist preacher in America, black or white. History accords him the honor of making no small contribution to the achievements of Bishop Asbury and other pioneer Methodists.

Carrying on the Methodist tradition, Bishop Paul B. Kern, general superintendent of the Nashville area, by invitation presided over the recent session of the Central Tennessee Conference of the Central Jurisdiction. A fraternal visitor at Bishop Kern's Tennessee Conference session (Southeastern Jurisdiction) was the Rev. J. W. Golden, who represented the Central Jurisdiction. Local Negro ministers were also welcome guests.

J. W. Gamble Memorial Foundation

Friends of the late J. W. Gamble, outstanding leader among Methodist youth will be glad to know of a movement within his own home church at Lubbock, Texas, to raise a sum of several thousand dollars as a memorial to his life of brief but notable service.

J. W. was a Caravaner for three summers and was active in both the general youth program of the Church and in the Methodist Student Movement. At the time of his untimely death, which resulted from complications following an appendectomy, he was a student in the School of Theology of Southern Methodst University.

It is contemplated that the Foundation itself shall consist of permanent funds but that the earnings on Foundation investments shall be uséd in the education of worthy young men and women for Christian leadership. Interested persons may communicate with Doctor H. I. Robinson, pastor, First Methodist Church, Lubbock, Texas.

Inauguration Prayer

Prayer offered by Bishop Charles Wesley Flint, chancellor of Syracuse University, 1922-36, at the recent inauguration of Dr. William Pearson Tolley as chancellor of Syracuse:

We bow humbly before Thee, O God, for Thine is the Kingdom and the Power and the Glory, forever and ever.

Lift us up, even now, above time and place and circumstance, that we too may see with somewhat at least of the persepctive of the eternal.

For the rich heritage of the past three score and twelve years, we are humbly grateful.

We thank Thee for the founders of this University, who sacrificed beyond the range of our imaginations to grasp, that there might be builded here an institution for the glory of God and the service of man.

We thank Thee for the administrators, who bore her burdens and advanced her welfare, the scholarly Winchell, the erudite Haven, the versatile Sims, the dynamic Day and

the beloved Graham; for all Deans and Officers who have moulded her type, sharing in some measure the spirit of Smalley, for whom Syracuse was his very life.

We thank Thee for trustees, who, through the years have sought faithfully to order her affairs for the realization of her purpose.

Above all, we thank Thee for her scholars, consciously or unconsciously seeking step by step to know Thee, the God of Truth; for her scientists, consciously or unconsciously thinking Thy thoughts after Thee; for her devotees of art and culture, whose eyes, ears, souls, attuned to the beautiful, have sensitized other souls to Thee, the God of Beauty; for her apostles of the skills, marshaling Thy laws and manipulating Thy forces for the comfort and convenience of Thy creatures.

We thank Thee for, among these, both the researchers, in endless relay selflessly passing on the torch; and for the teachers, who in earnest devotion to both Truth and Youth have kindled the spark and fanned the flame in the souls of successive student generations.

We thank Thee for the Alumni who have honored their Alma Mater by transmuting her ideals into life.

Compassed about by so great a cloud of witnesses, we ask Thy special blessing on the occasion of the hour, when this illustrious son of Syracuse, this educational seer and prophet, is invested with the unparalleled opportunity of remoulding this molten mass, now, with all civilization and culture, in a crucible over the fires of a world conflagration.

Pour upon him Thy Holy Spirit for the office and work of a Chancellor now committed unto him by officers entrusted with the welfare of the University.

As he is crowned with authority and weighted with responsibility may he indeed be imbued from on high with power sufficient for the task. Bless him, O God; and bless with and through him this grand old institution enshrined in our hearts.

May the Spirit of Truth keep her ever loyal, unafraid;

May the Spirit of Religion ever undergird personal faith and enrich all faiths.

"And let those learn, who here shall meet,
True wisdom is with reverence crowned,
And science walks with humble feet
To seek the God that faith hath found."

In the name of the Father and of the Son and of the Holy Spirit.

Amen.

Practical Guidance in Religious Thinking

The Commission on Courses of Study is receiving warm commendations on two recent pieces of literature which have come from its offices. One, a pamphlet, reprinted from *The Pastor's Journal,* and entitled "What It Takes," deals with such section heads as: What It Takes; I Quit the Ministry; I Remained in the Ministry; and Steps Into the Methodist Ministry.

Single copies of "What It Takes" may be had for five cents. In dozen lots it is 50c and in hundreds, $3.50.

This other piece of guidance material is in an article which appeared in the October, 1942, issue of *The Pastor.* It bears the caption "100 Suggestions for the Minister's Library" and will be included in a pamphlet to be issued shortly by the Commission.

Copies of either of these pamphlets may be obtained from the Commission on Courses of Study, at 810 Broadway, Nashville.

THE DEPARTMENT OF

The Methodist Student Movement

The Methodist Student Movement Meets the Emergency

By H. D. Bollinger

These are the days of swiftly moving events, vastly affecting the college world. Already college campuses have had the course and activity "speed-up," the lengthening of class hours, the shortening and elimination of vacations, specialized projects, curriculum adjustments and other factors that have become necessary since our entrance into the war. To these changes that have already taken place will now be added additional adjustments made necessary by the lowering of the draft age to include between 75 and 80 per cent of all able-bodied men in our colleges. The Student Enlisted Training Corps is to be established on a large number of the college campuses of the United States. There will be groups for the training of women. In addition, there will be other units for the purpose of giving specialized training to college students under government supervision.

All of these changes have presented new problems to the ongoing work of the Methodist Student Movement. Heretofore, our college campuses have been fairly normal. It is now clearly recognized, however, that with the changes that are soon to be made, it will be necessary for all student Christian leaders in the Methodist Student Movement to make adjustments in their program to meet the new and added responsibilities.

As soon as announcements came from Washington, indicating the changes that were to take place on college campuses, representative leaders of student Christian work in the United States gathered together in New York City to discuss what should be done. The group unanimously voted to create a National War-Time Emergency Council on Student Christian Work. The purpose of this Council will be to minister more largely to the religious life of students for the duration.

Immediately following the meeting of the student Christian forces in New York, the staff of the Methodist Student Movement acted in a manner to insure maximum co-operation. Plans are being devised to develop new and specialized methods of approach to the religious life of students, not only to those who will be in the armed forces on the campus, but also the other students as well.

While changes need to be made in program and work within the Methodist Student Movement, there are certain things that should be clearly kept in mind.

1. The Methodist Student Movement, because of its Christian character and ideals, its history and influence, its present work as an integral part of the Church on more than 400 campuses throughout the nation, has an inescapable obligation to face its challenging task during these days of special emergency.

2. These are also the days of Christian togetherness. Now is the time for all Christian and inter-faith agencies to co-operate on the local campus and to make a united approach to the problem. It is prob-

able that a large number of local war-time emergency councils on student Christian work will be created.

3. There is a continuous and ongoing responsibility in student religious work that has the perspective of the years. Any changes that are now made to meet the emergency should be made in the light of the total responsibility in the years ahead.

4. Our student religious agencies must be continually on the alert to keep students individually decent by making special provision for helpful, social, recreational activities. Commercialized vice and liquor interests are making a fearful drain upon the nation's manpower and resources.

5. Now is the time to keep the faith of college students clear, strong and pure. They must be held to the essentials of the Christian faith. They must be helped to live in the constant presence of God and it is necessary for them to see the validity in the Jesus Way of Life.

6. We must make available to our college students usable aids to faith in the form of printed materials. It must be written in a language that college students understand and not "over their heads."

7. As fast as the students leave the campus by way of the armed forces or otherwise and go into different parts of the world, the student religious agency should "follow the students" by individual correspondence and by keeping in personal touch with them as long as possible.

8. We must constantly be in the business of interpreting the church to college students. We must help them to see what the church is now doing to keep faith with God. Many do not realize that the church, the universal fellowship of Christian believers, thinks in world terms for the good of all mankind, both in the present and in the post-war world.

9. Students should be engaged in the task of Christian reconstruction. Someone has said that Christian reconstruction is "the spirit and goal of every activity of every Christian individual, church or community."

10. We must be on the alert to discover and develop volunteer forms of Christian service. Some students are not in the armed services. Some are not there because of their Christian conscientious objection to war. Hundreds of these students in either category are ready and anxious to volunteer their lives on a subsistence level for any type of Christian service anywhere in the world.

11. Since students are being sent by the armed forces to at least thirty-four different fighting fronts in as many different nations in all quarters of the globe, it would be wise at this time to supply them with the facts, information and materials of the missionary enterprise. Now is a great opportunity for our students, at first hand, to see and understand what the church has been doing across the years in building Christian worldmindedness.

12. Now is the time to keep intact the idea of the world Christian community. This means not only to know and discuss the ideas of world government and the political implementation of Christian ideals in the post-war world, but it also means constant effort in behalf of people in local communities who are underprivileged and need help. It means emergency relief work among the needy everywhere and the reconstruction and rebuilding of the ideals and values of men.

Finally, the church of Jesus Christ is the custodian of values across the centuries. It is the vis-

ible body of Christ, operative in human redemption. It is the agency for the perpetuation of the truth of Christ in God through human effort. The Methodist Student Movement is the Church at the campus. It is the messenger of God, this body of Christ at the campus. In visible local units across this nation, there are veritable "colonies of Christ" composed of Christian college students who through deep faith, constant prayer and multiplied efforts of Christina service in campus life are building the Kingdom of God. The influence of this work is now being carried to all parts of the world.

Paine College Receives Service Flag Honoring Graduates in Army

Honoring graduates, former students and staff members of Paine College who are now in the armed forces, a service flag was presented at a special program in the college auditorium in Augusta on September 27. The flag, which bears 75 stars for Paine College men, will serve as a reminder to the students of the loyalty and service which this group is rendering their country, says President E. C. Peters. Two faculty members are included in the group and others may enter the service before the end of the year.

J. W. Brown, of the Department of History and Economics of the College, and speaker of the occasion, said: "In every war of this country, the Negro has fought to win a double victory; victory for the cause for which his country was fighting, and victory over the unfair and unjust treatment of his people.

"It can truthfully be said that the Negro yields to no man in his love for this land of ours and the principles and ideals of American democracy. It is probably true that the Negroes are more anxious to maintain the American way of life, with its promises of freedom, justice, and equality, than many native born white citizens of the nation.

"In building and protecting American civilization the Negro does not ask for special privileges. But he does seek the opportunity to become the best man he is capable of becoming. He has proved himself worthy of confidence and trust. He has been and will continue to be a blessing. In the days ahead, he needs the help of those who have the voices of influence. He hopes that he will be given a chance further to prove that under God he is a man and can play a man's part. He wants the people of America to be comrades, to serve this nation in quiet ways, where the blare of trumpets is neither heard nor heeded, and where the things are done which will make happy all people, in peace and brotherhood and love."

International Students' Day was observed at Northwestern University (Evanston, Ill.), with a special convocation in memory of 160 Czechoslovakian students who have been executed by the Nazis. Consul general of Czechoslovakia, Jaroslav Hnizdo, and Dr. Thornton W. Merriam, chairman of the Northwestern Board of Religion, were the speakers and emphasized the importance of keeping alive the spirit of culture and freedom.

* * *

Students composing the sextet of Philander Smith College (Little Rock, Ark.), have completed a successful tour through cities in Kansas, Missouri, Nebraska, and Arkansas. According to reports, this was the best trip ever made since similar groups undertook, many years ago, the first biennial cross-country tour.

University of Denver Offers Pre-Induction Certificates

In response to the request of the Federal Government that colleges establish pre-induction courses to prepare men for service in the armed forces, the University of Denver (Denver, Colo.) offers a series of war-related courses, beginning with the winter quarter.

Army and Navy representatives have indicated that these courses will meet the needs of students as envisioned by military authorities. Students will be granted pre-induction certificates to be a part of credentials made available in connection with induction or enlistment in the armed services. Credits earned will be acceptable in the usual manner toward meeting degree requirements.

Dickinson Loan Funds Aid 1,000 Students

The scholarship loan fund of Dickinson College, (Carlisle, Penn.) has given financial assistance to more than one thousand students for a total amount of $121,384.60 since its inception during the 1929-30 academic year, it was revealed recently by President Fred P. Corson.

President Corson says that the scholarship-loan idea to assist deserving students secure a college education has more than justified itself on the Dickinson campus and has largely dispelled the prevalent belief that a college education is solely for the economically favored.

Rosenwald Fund Aids Better Race Relations

The Julius Rosenwald Fund which has directed efforts toward improvement in education for Negroes has also contributed toward better race relations by influencing public opinion in behalf of sympathetic understanding and co-operation, especially between the Negro and white races. Among the Methodist institutions of higher learning for Negroes which have benefited by the Rosenwald Fund are Meharry Medical College (Nashville, Tenn.); and Dillard University (New Orleans, La.)

Scholarship awards made by the Rosenwald Fund to students in Negro and white colleges of The Methodist Church this year include those to Alvin B. Jones, of Dillard University for studies in labor relations at Fisk University (Nashville, Tenn.) to Louis Paul Kassouf, Birmingham-Southern College (Birmingham, Ala.) for studies in economics at the University of Chicago; and to Marion J. Rice, of Emory University (Atlanta, Ga.), for studies in education at University of North Carolina (Chapel Hill, N. C.)

In the field of race relations the Fund has made contributions amounting to $130,000 over the past fourteen years through the Commission on Interracial Co-operation in recognition of the influence of the Commission in establishing understanding between leaders of Negro and white groups.

Role of Race Determines Conscience of America

President A. W. Dent, of Dillard University (New Orleans, La.), in a recent address before the Louisiana Colored Teachers' Association in convention at Shreveport, declared that Negroes are playing a historic role in that they are the "constant, unyielding conscience of America." In the forefront of those who are fighting America's war for democratic victory, he said, "are all the Negroes of America, who have most to win from that victory and everything to lose. It is up to the Negroes of America, who appreciate the preciousness of democracy because we have been denied most of it, who have had our souls tried by the tortures of adversity and the qualities of our characters tempered and purified by the fires of it, who are now become in the eyes of the whole world the symbol of the struggle for democracy, the right to live the lives of free men. It is up to us as a race, playing this historic role to keep the flame of democracy bright and strong, not only in ourselves, but in all America by being the constant, unyielding consciencs of America."

College Presents Florida Forum

Sponsored by the Bethune-Cookman College (Daytona Beach, Fla.) students, faculty and community citizens will have the opportunity of hearing national and international authorities in the forthcoming Florida Forum, Jan. 11-March 1,

A tentative schedule of speakers and dates follows: Jan. 11, "Why France Fell," Paul Super; Jan. 18, "Inside Germany Today," Herbert Gezork; Feb. 1, "The American Heritage and Destiny," Harry N. Holmes; Feb. 15, "America in World Wars, 1917-1942," William Chamberlain; Feb. 22, "Hitler's Battle for South America," Ewart E. Turner; March 1, "Propaganda, Good and Bad, for Democracy," Clyde Miller.

Here's the Ammunition

War mobilization courses for men and women were started recently at Boston University's Evening College of Commerce. Purpose of the courses as announced is to prepare students for government services, for industry, and for post-war life.

War mobilization courses, according to the announcement will provide the ammunition to beat the Axis. They include such subjects as practicable wartime arithmetic; elementary aviation for the layman, and essentials of mechanical drawing and blue printe reading.

Recognition Day at Philander Smith

The First Annual Recognition Day at Philander Smith College was observed Wednesday, November 4, 1942, when President Harris gave special awards to twelve students.

In a short speech before the bequests, President M. L. Harris quoted a line from Seneca, the Roman, in emphasizing the advantage of working toward a definite goal, "To the ship sailing toward no certain port every wind is unfavorable." "The students," President Harris continued, "were chosen on the basis of merit with regard to purpose and effort."

Establishment of a War Service college as a new administrative unit of Syracuse University (Syracuse, N. Y.), which will direct special war courses of a pre-industrial and pre-induction character, has been announced by university officials.

Newsy Odds and Ends

MAUD M. TURPIN

The football squad of DePauw University (Greencastle, Ind.), had plenty of "scrap" when it defeated the Naval Radio Training School squad of Oxford, O. Seventy persons brought 985 pounds of scrap metal to gain admission to the game. Lead soldiers, wheel barrows, window weights, dumb bells, and old shells were included in the contributions which were sold to a local junk dealer.

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Pre-nursing has attained a war priority rating in the curriculum of Vermont Junior College (Montpelier, Vt.), and vocational counselors at the college are on the alert for young women who seem to possess the essential qualities for a good nurse.

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Huntingdon College (Montgomery, Ala.), observed Religious Emphasis Week with Dr. Roy L. Smith, editor of the *Christian Advocate* and widely known author and lecturer, as the principal speaker.

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How to fit the educational programs of colleges and high schools into the demands of the war and how to instruct young people in "the wisdom and forebearance" stated by President Roosevelt as "needed by men and women of good will to bring to this earth a lasting peace," was the theme of an educational conference held at Hamline University (St. Paul, Minn.), Saturday, October 10.

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More than ever before the chemistry, biology, bacteriology and anatomy courses at Vermont Junior College (Montpelier, Vt.), are filled with young women who are planning nursing careers aimed both at war service and to meet the demand that will apparently continue after the war because of resultant military and civilian casualties of all types.

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Members of the teaching staff at DePauw University (Greencastle, Ind.), have secured their education in 103 institutions of higher learning, including nine foreign universities. Fifteen professors are listed in Who's Who in America.

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Dr. Robert Hutchins, President of the University of Chicago, and an advocate of the speeding up of college education, illustrated through his "Chicago Plan," will be on the Millsaps College campus, February 17.

In the plan specified by Dr. Hutchins no definite period of time is required for attendance in college before the student passes a comprehensive examination on necessary work. He may finish as soon as his ability permits.

* * *

Highlighting an intensified year-round religious emphasis at Morningside College (Sioux City, Iowa) Professor Howard Thurman, distinguished Negro educator of Howard University, spent three days on the college campus November 9, 10, 11. In co-operation with local, religious and civic groups, the College presented Dr. Thurman in a wide range of individual and group conferences stressing wartime and post-war race relations.

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Lieutenant David Stevens, a graduate of the 1941 class DePauw Uni-

versity (Greencastle, Ind.), is the first DePauw service man to receive the U. S. Air Medal. Notice of this award came from Anchorage, Alaska, headquarters of the Alaska Defense Command.

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Four Boston University undergraduate departments have awarded Metropolitan scholarships to 42 incoming freshmen for the present academic year.

The scholastical awards, which are for $100 and $200, are given to students who have attained the highest scholarship index, have demonstrated their leadership ability, and have participated in extra-curricular activities in high school.

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Iowa Wesleyan (Mt. Pleasant, Iowa) this year is celebrating its centennial and has keyed its birthday observance to the theme of the Air Age. Co-ordinated with the Wesleyan course is a similar program for the high schools and junior colleges. The studies set up for high schools are along similar lines, but keyed to secondary school curricula.

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Additional contributions to the memorial fund in honor of the late Capt. Dwight P. Thomas have been announced by several organizations on the Wesleyan campus (Lincoln, Neb.). The Faculty, the Wesleyan pep club, all three fraternities, and Blue Key, men's senior honorary society, have added to the money set aside by the Panhellenic council and the four sororities, with other groups planning to take similar action.

Captain Thomas was killed in a plane crash off Newfoundland as he was leaving for service abroad. He was on leave of absence from Wesleyan.

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A gift of $200,000 to Northwestern University (Evanston, Ill.), from Mrs. Wirt E. Humphrey of the Georgian Hotel, Evanston, to endow full scholarships for men and women will be known as the "Wirt E. and Katherine Hay Humphrey Scholarships."

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Instruction in how to write good letters from home will be discussed in a series of free public lectures sponsored by Boston University. Parents, relatives and friends of boys in the service are invited to attend and hear Army officials' advice on what soldiers like to hear from the folks at home.

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Fingerprinted at their own request as a means of popularizing this police aid for the post-war era, DePauw University (Greencastle, Ind.), co-eds are among the first college women in the nation to co-operate in this effort. Members of the Indiana State Police did the fingerprinting job. One print will be forwarded to the FBI in Washington, but because of the task of fingerprinting the nation's armed forces the prints will not be placed in the official files till after the war.

* * *

Emory University (Atlanta, Ga.), will hold its annual convocation of ministers of the Southeastern Jurisdiction during the week of Jan. 18-22, 1943. Two eminent speakers will be featured on the program. They are: Bishop William T. Watkins, presiding bishop of the two South Carolina conferences, formerly of the faculty, who will deliver the Jarrell lectures; and Dr. Edwin P. Booth, professor of New Testament, Boston University, who will deliver the Quillian lectures.

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Seventy-five per cent of the undergraduate students of the American University College of Arts and

Sciences (Washington, D. C.), are in favor of allowing Japanese-American students to attend their classes, according to a poll conducted by the department of sociology.

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Fifty-two per cent of men students enrolled in the College of the Pacific (Stockton, Calif.), are signed in the enlisted reserves of the Army, Navy, Marine Corps, and Coast Guard.

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To assist in the preparation of men and women for positions as specialists and to aid the armed forces in the training of officer personnel, Mount Union College (Alliance, Ohio) will admit a beginning group of freshmen at the start of the second semester on February 1.

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Bringing the fall semester to a close before the Christmas holidays for the first time in DePauw University's 105 years, final examinations scheduled under the accelerated war program were held Dec. 17-22. Second semester classes will begin Jan. 7. Commencement, usually in mid-June, is scheduled for Sunday, May 16.

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Elementary radio, celestial navigation, intensive study of modern European languages, map reading—new courses announced for the second semester of the current college year, indicate the influence of the war upon Hamline University (St. Paul, Minn.)

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A piece of native limestone, quarried in Warren County and originally in the foundation of the chapel at Simpson College (Indianola, Ia.), is now a part of the National Hearth located in the St. Paul Methodist Church, Ludlow, Mass. The National Hearth contains stone from every state in the Union. It required thirty tons of mortar and stone and 300 hours of labor to complete. The hearth was a feature of the recent 150th anniversary celebration of the church.

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With a goal of $2,000 Millsaps College (Jackson, Miss.), in a one-week War Bond-Stamp drive secured a total of $70,000 in sales.

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Long acclaimed for its state and regional prize winning music groups Gilbert Academy (New Orleans, La.), presented the city's first sixty-voice vested high school choir in recital. The repertoire of this amazing group of youthful singers, said to be outstanding among Nego musical organizations, covered the entire field of choral composition, from poignant spirituals to elaborate classics.

* * *

Dillard University (New Orleans, La.), through its Flint-Goodridge Hospital, has installed a new division of nursing which conforms to the latest pattern in nursing education by offering a full five-year course leading toward both a diploma in nursing and a baccalaureate degree. It also conforms in its curriculum structure by stressing specialization and by adherence to the modern theory that the thorough study and practice of the prevention of disease has become a major aim of medicine and nurse training.

We live and struggle together as brothers for a free world, or we die together as slaves.

Our Christian Colleges

Are Best Known by Their Fruits

A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges or from any friend of Christian education

Presenting

Miss Jimmie Rae Hayes

B.A., Bennett College, 1938

Present Address: Gilbert Academy, New Orleans, La.

Miss Jimmie Rae Hayes, a native of Texas, and a graduate of Bennett College, Greensboro, North Carolina, is a living example of the influence which the Christian home, the school, and the church, can have in shaping the life of an individual for service. Earning a bachelor's degree in 1938 from Bennett College, and having her education at Bennett made possible through the efforts of Mrs. Dan B. Brummitt, then a Vice President of the Woman's Home Missionary Society of the Methodist Episcopal Church, Miss Hayes has since followed a career of education to her present administrative position in Gilbert Academy, New Orleans.

Following her graduation from Bennett College where she majored in French and History, Miss Hayes found no position open to her to teach in these fields. Seizing the first opportunity for employment and service that presented itself, she accepted a position, involving manual work and housekeeping, as assistant superintendent at Friendship Home, Cincinnati, Ohio. It was here that she brought into play all the experiences of the home, all of the adaptability learned at Bennett College and all the co-operative experience and desire to serve, learned in The Methodist Church, to become a success during her three-year tenure in that position. Having abundantly proved herself there, she was elected to the superintendency of Peck Hall, Gilbert Academy.

At Gilbert Academy, Miss Hayes continues her life of Christian service. Besides, having made the dormitory physically attractive, she has organized her girls into social and religious groups, "Sub-Debs," as they are called, and these groups play a leading role in shaping student programs and student thought about the campus.

For several years, she has been a well-known figure in the Gulfside School of Missions, which is conducted annually at Gulfside, Miss., under the direction of Miss Muriel Day, of New York City.